

Week Four

The Goodness of the Land—Its Minerals

JL Hymns: 1164, 885

Scripture Reading: Deut. 8:7, 9; 1:30; 3:22; 20:3-4; 32:30; Eph. 6:10-13; Deut. 33:25; Jer. 15:12; 1 Pet. 2:4-5; Dan. 10:6d; Rev. 12:5; 1:15a

Outline

Day 1

- I. **The stones, the iron, the mountains, and the copper are for the building and for the battle—Deut. 8:7, 9; Neh. 4:17:**
 - A. **The building and the battle always go together; if we would have the building, we must be prepared to fight—Matt. 16:18; Eph. 2:21-22; 4:16; 6:10-20.**
 - B. **For the building we need the materials, and for the battle we need the weapons; these depend upon the stones, the iron, the mountains, and the copper.**
- II. **We need to experience Christ as a land whose stones are iron—Deut. 8:9c; 33:25; 1 Pet. 2:4-5; Jer. 15:12; Psa. 2:9; Rev. 12:5:**
 - A. **Christ is a stone for God's building; this means that Christ is the material for God's building and that God's building is entirely of Christ—Acts 4:10-12; 1 Pet. 2:4-5:**
 1. **In the Bible stone is a major item—Gen. 28:18; Zech. 3:9; 1 Pet. 2:4-5:**
 - a. **God created a man of clay; hence, the first man was a clay-man—Gen. 2:7.**
 - b. **In Christ, God Himself came to be a man, and this man was a stone-man—Acts 4:10-12.**
 - c. **At the end of the Bible we have a stone-city—Rev. 21:10-11, 18a, 19-20.**
 - d. **The Bible begins with a clay-man, continues with a stone-man, and**

consummates in a stone-city; this is God's economy.

2. Christ as a stone for God's building is the One in whom we are saved; He is the Stone-Savior—solid, strong, and reliable—Acts 4:10-12.
3. Both Christ and His believers are stones for God's building—Matt. 21:42; John 1:42; 1 Pet. 2:4-5:
 - a. In Christ and through Christ we are becoming living stones to be built up as a spiritual house—v. 5.
 - b. We are undergoing the process of transformation so that Christ, the living stone, may be constituted into us to make us living stones for God's house—Rom. 12:2; 2 Cor. 3:18.

Day 2

B. Iron signifies the authority of Christ—Psa. 2:9; Rev. 12:5; Matt. 28:18:

1. Spiritual authority is always in resurrection; therefore, in order to have authority we must be in the resurrection life of Christ—Rom. 6:4-5:
 - a. If we walk in the resurrection life of Christ, we will have the right to claim His authority—1 Cor. 5:3-5; 1 Tim. 1:20.
 - b. When we are stones living in Christ, we automatically share the authority of Christ.
 - c. The authority of the church is absolutely in resurrection; the authority of the church is where the saints know what it means to be crucified with Christ and to live in resurrection—Matt. 18:18-20; Gal. 2:20.
2. If we are able to exercise the authority of Christ, we will have safety and security—Deut. 33:25.

Day 3

III. We need to experience Christ as a land from whose mountains we can mine copper—8:9d; Ezek. 34:13; 37:22; 1 Sam. 17:5-6; Dan. 10:6d; Rev. 1:15a:

A. In the Bible mountains signify resurrection and ascension—Matt. 28:16:

1. The mountains in the good land typify the resurrected and ascended Christ—Ezek. 34:13; 37:22.

2. As the One who has resurrected and ascended on high, Christ is the high mountain—Acts 2:32-33; Eph. 1:19-21; 4:8, 10.
3. In the ascended Christ we may engage in spiritual warfare, for in Christ's ascension there are the peaks of reality (Amana), victory (Senir), and the destruction of the enemy (Hermon)—2:6; 6:10-20; S. S. 4:8.

Day 4

B. Bronze and copper are words used interchangeably for the same materials in the Old Testament.

C. Copper (bronze) signifies the judgment of Christ—Deut. 8:9d; Dan. 10:6d; Rev. 1:15a:

1. Christ's gleam in His work and move is signified by His arms and His feet being like the gleam of polished bronze—Dan. 10:6d:
 - a. Bronze signifies God's judgment, which makes people bright.
 - b. Christ was judged and tried by God, and God's trial and judgment made Christ bright like polished bronze.
2. The feet of Christ are like shining bronze, signifying that His perfect and bright walk qualifies Him to exercise divine judgment—Rev. 1:15a.
3. To apply Christ as the copper (bronze) is to realize that He is the perfect One, the shining One, the One who has been tested and proved—Eph. 6:11:
 - a. Christ, the tested and proved One, the perfect, bright, and shining One, is our covering; the enemy can do nothing with Him—John 14:30.
 - b. We need to apply Christ as our covering—Eph. 6:13; cf. 1 Sam. 17:5-6:
 - 1) The breastplate of righteousness covers our conscience and guards us from Satan's accusations; this breastplate is Christ as our righteousness—Eph. 6:14b; 1 Cor. 1:30.
 - 2) The helmet of salvation for covering our mind is the saving Christ we experience in our daily life—Eph. 6:17a; 1 Thes. 5:8; John 16:33.

Day 5

IV. If we would experience Christ as stone, iron, and copper, we must have some degree of spiritual maturity; wherever there is a matured life in Christians, the building of God's house will take place, and the battles of spiritual warfare will be

fought—Heb. 5:14; 6:1; 1 Cor. 14:20; Eph. 4:13:

- A. Joshua 1:3 indicates that although God had given Israel the good land, Israel still needed to take the land; they needed to cooperate with God by rising up to fulfill God’s commission to possess the land.**
- B. If we would possess Christ as the good land, we still need to fight the spiritual warfare by faith in the Lord and in the principle of the Body; we also need to realize that we are not the ones fighting, for God goes with us and fights for us—Deut. 1:30; 3:22; 20:3-4; 32:30; Eph. 6:10-13.**
- C. Joshua led the children of Israel to enter the promised land and to take it, possess it, and enjoy it—Josh. 1:6:**
 - 1. Joshua was to be occupied with God’s word and let the word occupy him—v. 8.
 - 2. The response of Israel to Joshua implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God, as expressed by their blessing Joshua in the name of their God—vv. 16-18.
 - 3. Israel had become a corporate Joshua, chosen, called, redeemed, saved, trained, prepared, and qualified by God, ready to go on with God as one to take the land of Canaan.
 - 4. To gain the all-inclusive Christ, we need to be today’s Joshua, fighting the battle, taking the land, and enjoying Christ as our inheritance.
- D. The children of Israel were buried in the death of Christ, and then they were resurrected in the resurrection of Christ—4:1-11; Rom. 6:3-6:**
 - 1. In their old man they could not gain the victory; their old man had to be buried so that they could become a new man—Josh. 4:9.
 - 2. We need to realize that our old man, our natural man, is not qualified to fight the spiritual warfare for gaining the all-inclusive Christ—Rom. 6:6.

Day 6

- E. In order to possess the good land, we need to deal with the flesh, enjoy the Lord’s table, enjoy the all-inclusive Christ as the**

produce of the good land, and see a vision of Christ as our Captain—Josh. 5:2-15:

1. The circumcision at Gilgal signifies the application of the Lord's death to our flesh—vv. 2-9; Rom. 8:13; Gal. 5:24.
 2. Israel's keeping the Passover typifies the believers' keeping of the Lord's table to remember the Lord as their Redeemer and Savior—Josh. 5:10; Matt. 26:26-28; 1 Cor. 5:7.
 3. The produce of the good land typifies Christ as the consummated God-given food to the believers, requiring their labor on Him—Josh. 5:11-12.
 4. Joshua saw a vision in which Christ was unveiled as the Captain of Jehovah's army; whereas Joshua was the visible captain, Christ was the invisible Captain of God's army—vv. 13-15.
- F. The victory of Israel over Jericho was won not by their fighting but by their blowing the trumpets and exalting Christ by bearing the Ark, through their faith in God's word of instruction—6:1-27:**
1. In the spiritual warfare the first thing we should do is exalt Christ.
 2. The silence of the people signifies being one with the Lord to carry out the matter in the Lord's way without the expression of any thought, opinion, or feeling—v. 10.
 3. God did the fighting, and Israel simply shouted, proclaimed, and testified.
 4. Israel marched around the city with the Ark, a type of Christ as the embodiment of the Triune God, on the shoulders of the priests; the spiritual significance of this scene is that it is a picture of the corporate God-man—God and man, man and God, walking together as one person.
- G. The children of Israel were defeated at Ai because they were not one with God but cared only for themselves; the account of their defeat should teach us to be one with God in whatever we do—7:1-5.**
- H. The children of Israel were deceived by the Gibeonites because they were like a wife who forgot her husband; what they did in Joshua 9 was exactly the same as what Eve did in Genesis 3.**
- I. The record in Joshua 22:10-34 about the building of another altar shows us that we must avoid division and that to**

experience and enjoy the all-inclusive Christ we must be one people, one Body, one universal church—1 Cor. 12:12-13.

- J. We cannot enjoy Christ as the good land without the Body; we must be one with the Body to fight for the land, to possess the land, and to share our portion of the land—Num. 32:1-32; Josh. 22:1-9.**
- K. “We all need to know what the recovery is, where the recovery is, and what kind of persons can take the recovery on. We all need to see that in the Lord’s recovery today we are on a battlefield. We should be today’s Joshua and Caleb, fighting against Satan’s aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth. It is not adequate for us simply to be spiritual and holy. We need to learn of Joshua and Caleb to represent God’s interest in this age to fight down the enemies that Christ can be gained by people and that Christ can be increased by His pursuers” (Life-study of Joshua, p. 61).**

WEEK 4 — DAY 1

Morning Nourishment

Deut. 8:9 ...A land whose stones are iron, and from whose mountains you can mine copper.

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind...

We come to the place where we have something to do with the stones, the mountains, the iron, and the copper....These...are for the building, for the kingdom, for the battle, and for the security. Whenever there is a matured life in Christians, the building of God's house will take place, and the battles of the spiritual warfare will be fought....Whenever we enjoy Christ to a certain extent, there is always an issue—the building and the battle. These two always go together. If you would have the building of God, you must prepare to fight. For the building of God we need the materials, and for the fighting of the battle we need the weapons. All of these depend on the stones, the mountains, the iron, and the copper. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 253-254)

Today's Reading

Upon the land, the city and the temple are built, and they are built with these very materials—stones, iron, and copper. These minerals signify that there is something in the life of Christ as materials for the building of God and as weapons for the fighting of the battle.

Whether or not we have arrived at this stage depends upon the measure of our experience of Christ. If we just enjoy Christ as the living water day by day, we can never reach the point where the building of God will be realized among us....We must enjoy Christ as the living water, as the wheat, as the barley....We must enjoy Christ to a certain extent; then there will be a building for the Lord and the battle with the enemy.

The Lord is the living stone, and we too must be the living stones so that we may be material for His building. The Lord's building is built with stones, but we are made of clay. How could we as a piece of clay be material for the Lord's building? It is impossible. We must be transformed from clay to stone. We must be transformed by the Holy Spirit through the practical experience and enjoyment of Christ.

The mentality of so many brothers and sisters is still not renewed, not transformed. Their mentality is just that of the natural man, full of natural concepts and natural thoughts. It is a head of clay. By the renewing of the mind we are transformed from a piece of clay to a stone. After becoming a stone, we are burned and pressed so that we may be transformed even further—from an ordinary stone to a precious stone. In the New Jerusalem you cannot find one bit of clay. Neither can you find any ordinary stones. Every stone is a precious stone. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 254-256)

Jesus Christ is a stone for God's building....According to Acts 4:12, this stone is the One in whom we can be saved. Hence, He is the Stone-Savior. As the Stone-Savior, He is solid, strong, and reliable. We can rely on Him and stand on Him. This stone is the rock, the foundation stone, and the cornerstone. In Zechariah 4:7 we see that He is even the top-stone. Christ is the material for God's building. God's building is entirely of Christ.

In the Bible stone is a major item. In Genesis God created a man of clay (Gen. 2:7). Hence, the first man was a clay-man. Then God Himself came to be a man, and this man was a stone-man. At the end of the Bible, in the book of Revelation, we have a stone-city, a city built of stone. Therefore, the Bible begins with a clay-man, continues with a stone-man, and consummates in a stone-city. This is God's economy. (Life-study of Acts, pp. 129, 131)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 7; Life-study of 1 Peter, msg. 16-18; Life-study of Acts, msg. 15-16

WEEK 4 — DAY 2

Morning Nourishment

Deut. 8:9 ...A land whose stones are iron, and from whose mountains you can mine copper.

33:25 Your doorbolts shall be iron and copper; and as your days are, so shall your strength be.

Matt. 28:18 ...Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

When the Lord was raised from the dead, He told us that all authority in heaven and on earth was given to Him. The spiritual authority, the heavenly authority, is always in resurrection. If you and I are living and walking in the resurrection life of Christ, we will have the authority of heaven.

The authority of the church has nothing to do with organization...If two brothers in a local church are so much in the resurrection, to them the divine, heavenly authority is committed. They are the authority of the church....With them is the resurrection, so with them is the authority of the kingdom. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 257)

Today's Reading

The authority of the church is where the saints know what it means to be crucified with the Lord Jesus and live in the resurrection. If they laugh, they laugh in resurrection; if they cry, they cry in resurrection. Even when they are angry, they are angry in the life of resurrection. They experience the Lord's resurrection life in their daily walk. It is not a mere teaching to them but a practical daily enjoyment. When you meet them, you feel that they are stones in the mountain. They are the ones to whom the heavenly authority is committed. They are the authority of the church. If the saints are like that here, then the house of God and the kingdom of God are here.

The Lord said to us, "Whatever you bind on the earth shall have been

bound in heaven, and whatever you loose on the earth shall have been loosed in heaven” (Matt. 18:18). This is authority. But remember, you must be in the resurrection life; you must have the resurrection ground.

In Deuteronomy 33:25 we are told that the doorbolts of the gates are made of iron and copper. These gates are for our protection, our defense, our safeguard. If we are able to exercise the Lord’s authority and the Lord’s judgment, we will have the safety and security. Our doors will be bolted with the authority and judgment of the Lord. The most safe and the most secure are those believers who know something regarding the exercise of Christ’s authority. They have strength because they have authority, so they have safety and security and therefore rest.

The building of God is always with this kind of Christians. They are not only the material for the building, not only the stones for the house, but also the house built together. With this kind of believers is the authority of God, the divine government; therefore, with them is the kingdom of God, the mountains or the hills.

When we have the authority, there is no need for us to deal with so many things. Even to pray about many matters is not necessary. We have the right to exercise authority over these things. When traffic approaches the policeman, does he need to call the mayor and ask that he do something to stop it? This is ridiculous. The policeman is authorized to do this. In exactly the same manner, there is no need for us to call to God for help. We may and we must simply take our ground and exercise our authority.

But...we cannot do this without some degree of spiritual maturity....When a certain problem arose regarding a brother in the church at Corinth and the apostle [Paul] could not tolerate it, he told them that he judged and delivered that person into the hand of Satan in the name of the Lord Jesus (1 Cor. 5:3-5). He exercised his right; he assumed the authority. If we would do likewise, we, like Paul, must have the maturity of life. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 257-258, 265-267)

Further Reading: CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 8

WEEK 4 — DAY 3

Morning Nourishment

Ezek. 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.

S. S. 4:8 Come with me from Lebanon, my bride;...look from the top of Amana, from the top of Senir and Hermon,...from the leopards' mountains.

Stones are always related to mountains and hills. If we want some rocks, we must have some mountains...What is the meaning of the mountains and the hills? The mountains and hills in the Scriptures always represent resurrection and ascension. They are something that is raised above the earth, above the plain....All the spiritual, living stones are in the resurrection life; they are stones joined to the mountain of Christ's resurrection. If we are all living in the adamic life, in the old life and nature, we are simply in the plain. Since there is no mountain among us, there is no stone among us. But if we are living and walking in the resurrection life, we are enjoying the reality of the hills and mountains, and with these hills and mountains inevitably are the stones. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 256)

Today's Reading

Suppose I meet together with a few brothers and sisters. As a brother, I walk according to the natural life, and there is another brother who is always living in the natural life. A dear sister who meets with us is continually walking and living in her emotions: sometimes she is so happy, and sometimes she is exceedingly sorrowful and depressed. In fact, we are all a group of such believers; we are all so natural, continually living and walking in the natural life. Could you sense something in the nature of a hill

among us? Certainly not. We are all clay; we are all on the plain. If you looked for a stone, you could find nothing but dust—dust, earth, and clay. Since there is no mountain, there is no stone.

Suppose, then, there is another group of believers. They know something of the cross, and they know something regarding the denial of the natural life....They are walking in newness of life and serving in newness of the spirit; they are living in resurrection. When you come to them, you sense there is something raised, something exalted, something that is higher than you....It is not difficult to find many stones, even precious stones. If you look at this one, you see a stone; if you look at that one, praise the Lord, you also see a stone. There are stones because there are mountains and hills.

The mountains and the hills are for the building of the house, the city, and the kingdom of God....Whenever there is some spiritual hill or mountain among the Lord's children, there are automatically some stones, some materials for the building of the house and the city. The authority of God and the kingdom of God are there. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 256-257)

[In Song of Songs 4:8] Lebanon signifies ascension. In Christ's ascension there are the positive peaks of reality, victory, and the destruction of the enemy. Amana means "truth, reality." This is the truth, the reality, of the consummated Triune God; the all-inclusive Christ with His complete redemption; and the all-inclusive, compound, life-giving, sevenfold intensified Spirit. These realities are the three of the Triune God. Senir means "soft armor," signifying that the war is over and victory has been gained. We do not need to wear the hard armor to fight. Satan is the defeated foe. We do not need to fight, because he has been defeated already (Heb. 2:14; Col. 2:15). We are now wearing the soft armor to enjoy our victory in Christ. Hermon means "destruction." In ascension the enemy is destroyed. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 321)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," ch. 8

WEEK 4 — DAY 4

Morning Nourishment

Dan. 10:5-6 ...There was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze...

Rev. 1:15 And His feet were like shining bronze, as having been fired in a furnace...

Bronze and copper are words used interchangeably for the same material in the Old Testament. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 249) In typology bronze signifies divine judgment (Exo. 27:1-6). The feet of Christ are like shining bronze, as mentioned also in Daniel 10:6, signifying that His perfect and bright walk qualifies Him to exercise divine judgment. Hence, when He comes to possess the earth by judging it, His feet will be like pillars of fire (Rev. 10:1). (Rev. 1:15, footnote 1)

Christ...appeared in His gleam in His work and moves, tested by people and testing people. His gleam in His work and moves is signified by His arms and His feet being like the gleam of polished bronze (Dan. 10:6d)...God's judgment is a kind of trial. Christ was judged, tried, by God, and God's trial and judgment made Him bright like polished bronze. (Life-study of Daniel, p. 95)

Today's Reading

What elements of Christ do iron and copper represent? We are told that Christ will rule the nations with a rod of iron. Iron, therefore, stands for the authority of Christ....All authority in both heaven and earth has been given to Him. He has been exalted to the heavens, to the right hand of God, and has been made Head over all things. He has the iron. The rod of iron is in His hand.

Bronze stands for the judgment of Christ. But we must realize that all

His judging power and judging authority issue from the trials He suffered. When He was here on earth, He passed through all kinds of tests and suffered every kind of trial. His feet are like burnished bronze, refined in the furnace. What do the feet represent? The feet represent the walk, the life on earth. The walk and life of the Lord on earth have been refined, burnished, tested, and tried by God. They have even been tested by the enemy and by humanity. By all these tests, the Lord's life and walk have been proved and come forth perfect, bright, and shining....He has been qualified to judge others, because He has first been tested, judged, and refined. He is equipped not only with bronze but also with refined and shining bronze.

How can we apply this? Sometimes when you are following the Lord, while you are serving the Lord, or perhaps while you are coming to a meeting to minister, a thought of how dirty and sinful you are enters your mind. What do you do at such an instant? Yes, you ask the Lord to cover you with His precious blood and cover your mind with Himself. But do you realize what this is? This is the helmet made of bronze. You realize that the Lord is the perfect One, the shining One, the One who has been tested and proved. Then in faith you exercise your spirit and say to the enemy, "Satan, I am dirty; I am sinful. But praise my Lord, He is the perfect One; He is the One who has been tested and proved, and He is my covering; He is the helmet for my head." You can exercise your spirit by faith to apply this tested, proved, and perfect Christ as the helmet for your head.

He has the ability, the strength, the qualification, the ground to withstand all attacks. Whenever the enemy meets this perfect One, he flees. Never fight the battle by yourself—this is not your business. The battle is the Lord's. He is your covering. The enemy can say nothing to Him and do nothing with Him. Learn to apply Him as your covering. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 261-263)

Further Reading: Life-study of Daniel, msg. 15; Life-study of Revelation, msg. 9; Life-study of Ephesians, msg. 64-66

WEEK 4 — DAY 5

Morning Nourishment

Josh. 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.

6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

Among all the nations and peoples, God had separated Israel, His elect, for the carrying out of His economy. They had nothing to do with any idols or demons. On the contrary, they were occupied with the God of the heavens and the earth. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab where they were waiting to enter into the good land, to take it, and to possess it.

Joshua 1:3 indicates that even though God had given Israel the good land, Israel still needed to take the land. On the one hand, there was God's giving of the good land; on the other hand, there was the cooperation of God's people in rising up to fulfill God's commission to possess the land. (Life-study of Joshua, pp. 8, 10)

Today's Reading

God's encouragement to Joshua was in the term of Joshua's walking in the word of God....The book of the law was not to depart from his mouth, but he was to muse upon it day and night so that he would be certain to do according to all that was written in it (Josh. 1:8a). Joshua was to be occupied with God's word and to let the word occupy him. By being occupied and filled with the word, he would have prosperity and success in taking the good land.

The children of Israel agreed with Joshua in taking God's commission [vv. 16-18]. Their response implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God as expressed by their blessing of Joshua in the name of their God. They were one with the Triune God in the great wheel of His economy for the

purpose of gaining the good land.

The people of Israel were ready to enter into the good land and to take it as their possession. However, in their old man they could not gain the victory. Their old man had to be buried so that they could become a new man. This corresponds to the New Testament economy of God. The children of Israel were buried in the death of Christ, and then they were resurrected in the resurrection of Christ. This indicates that even in the Old Testament time the children of Israel were identified with Christ and were one with Him. Because they were one with Christ, passing through Christ's experiences, His history became their history. In particular, they passed through Christ's death to bury their old man and to become a new man in Christ for the fighting of the spiritual warfare.

We need to realize that our natural man, our old man, is altogether not qualified to fight the spiritual warfare for the gaining of Christ....Now because we are persons in Christ, we are no longer the old man but the new man.

Circumcision is a continuation of the burial in the death of Christ. By crossing the river Jordan, Israel's old man was buried and they came out to become the new man. This was an objective work done by God. Israel still needed to apply it to their flesh. Therefore, they prepared knives of flint to cut off their foreskins [Josh. 5:3]. This cutting was their application of what God had done in the crossing of the river Jordan. By cutting off their flesh to roll away the reproach of Egypt, they were buried and resurrected, both actually and practically.

Romans 6:3-4 says that we have been baptized into the death of Christ and buried with Him, but Romans 8:13 and Galatians 5:24 tell us that we should apply the circumcision of the cross to our flesh by the Spirit. In fact, our flesh has already been crucified, but in practicality we need to crucify the flesh day by day. This is the reality and practicality of remaining in the death and burial of Christ, and this is the significance of circumcision. (Life-study of Joshua, pp. 11-12, 19, 25)

Further Reading: Life-study of Joshua, msgs. 2, 4-5

WEEK 4 — DAY 6

Morning Nourishment

Josh. 5:13-14 ...There was a man standing opposite him, and His sword was drawn in His hand. And Joshua went to Him and said to Him, Are You for us or for our adversaries? And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

To prepare to possess the good land,...we need to deal with the flesh, enjoy the Lord's table, enjoy the all-inclusive Christ as the produce of the good land, and see a vision of Christ, the embodiment of God, as our Captain.

Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord's redemption and salvation (Matt. 26:26-28). The Lord Jesus established His table with the bread and the cup to replace the Feast of the Passover. He has fulfilled the type, and now He is the real Passover to us (1 Cor. 5:7).

The produce of the promised land was the God-given food in their fighting in Canaan. This produce typifies Christ as the consummated God-given food to the believers, requiring them to labor on Him.

Whereas Joshua was the visible captain of Jehovah's army, Christ was the invisible Captain of Jehovah's army. (Life-study of Joshua, pp. 26-29)

Today's Reading

In order for the children of Israel to gain the good land, they had to defeat the enemy and drive out the evil forces....When they crossed the Jordan, God did everything. In the same principle, God's people did not need to do anything to destroy Jericho. They only needed to believe and trust in God, to listen to the instruction from the Captain of the army of Israel, and to exalt Christ by bearing the Ark. From this we see that in the spiritual warfare the first thing we should do is exalt Christ.

We may apply this account of the destruction of Jericho to the matter of preaching the gospel. As we take up the burden to visit sinners, we need to realize that every sinner is a “fortified city” that has been cursed. In dealing with such a fortified city, we must exercise patience, considering when we should be silent and when we should speak. This means that we should follow the Lord’s leading. At the right time, the proper declaration will be very effective, and there will be a Sabbath day in which we can shout, “Praise the Lord! Jesus is Lord! Christ is Victor!” The “wall” will fall, and we will be able to defeat all the demons and possess that sinner for Christ.

The victory over Jericho in Israel’s first battle after crossing the Jordan was won not by Israel’s fighting but by their blowing of the trumpets and shouting, by their testifying and proclaiming of God with His Ark, through their faith in God’s word of instruction (Josh. 6:2-5). These were the vital factors that enabled them to win the victory.

God can do everything without man, but according to the record of the book of Joshua, He wants man to be one with Him. In keeping with the principle of incarnation, God wants to do everything through man, with man, and even in man. At Jericho Israel marched around the city with the Ark, a type of Christ as the embodiment of the Triune God, on the shoulders of the priests. The spiritual significance of this scene is that it is a picture of a corporate God-man, God and man, man and God, walking together as one person. This was the way the children of Israel crossed the river Jordan...[and destroyed] Jericho. God and Israel were fighting together. Actually, however, God did the fighting, and Israel simply shouted, proclaimed, and testified and then occupied the city.

We all are God-men....[Thus] we must realize that whatever we do, wherever we go, and whatever we are should not be by ourselves. We should not act, behave, or do things by ourselves but with God. (Life-study of Joshua, pp. 39-40, 43, 45-47)

Further Reading: Life-study of Joshua, msgs. 6-9, 14; CWWN, vol. 44, ch. 105

<< **WEEK 4 — HYMN** >>

Hymns, #885 Fight the battle in the Body

Spiritual Warfare — In the Body

**1 Fight the battle in the Body,
Never fight it on your own;
With the Body to the Head joined,
Fight the battle on the throne.**

Chorus

**Fight the battle in the Body!
By the virtue of the Head;
Standing firmly with the Body,
Into vict'ry you'll be led.**

**2 For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own.**

**3 'Tis the Church on Christ established
Satan shall not overpow'r;
'Tis the Body built together
Which resists the evil pow'r.**

**4 In the Body, by the Headship,
Sitting in the heavenlies,
Struggle with the wicked spirits
And the principalities.**

**5 As a member of the Body,
With the brethren stand for God;
Praying always in the Spirit,**

Claim the vict'ry through the Blood.
6 In the heav'nlies more than conqu'ror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight.
7 Keep on wrestling in the Body,
Mighty vict'ry you will see,
Bind and loose, God's will fulfilling,
And the foes your food will be.